

ANN PEARSON, PUBLISHING AGENT.

WHOLE NO: 780:

From the Northern Independent
THE SLAVE TRADE

4. Defective religious instruction and waning political sentiments, have induced a peculiar narrowness of feeling, that welcomes a return of the slave trade. We are not only claiming America for Americans, but for white men. This illiberality is not a mere caprice, or a whim, it is a crime; for if we deny a man his freedom because of his

JUSTICE AND GENEROSITY

are determined not to submit their liberties to the keeping of Federal Librarians and slave callous, and, as the State Librarians have left them without protection against the enemies and enemies of Liberty, they will protect themselves, and do so effectually. When those who have rescued and defended us with us to give up the controversy

The following specimen of electioneering literature is the best of its kind we have seen from either party, and is admirably calculated to influence those who are governed by party prejudice and the name of Democracy, rather than by facts and reason, and sound principles.

BATTLE SUMMONS FOR 1880.

Listen to it—Men of the Old World! It was the cry, by which the 'Old Dominion' summoned the Democracy of the land to trample down the alien and sedition laws, and give you homes and equality in the New World!

The address was then unanimously adopted.
Prior to adjournment Rev. A. R. Green was ap-
pointed to bear the Address to the Prince.

they must be taken as indications of its policy
the newspaper press treats with these extreme
views and the application of them; and the
triphooks of the stamp speakers of the Opposi-

Respectfully yours, HENRY A WISE,

THE ANTI-SLAVERY BUGLE.

THE LATE GENERAL CONFERENCE AND SLAVERY.

In order to determine whether or not any progress was made towards the extirpation of slavery, at the late General Conference, it will be necessary to consider first, what was struck out of the Discipline, and in the next place what was put in its place.

1. The humbug of attempting to change the General Rule, failed in the Annual and General Conferences, (as we always said it would) and with most disastrous consequences to the anti-slavery cause in every point of view. But the injury is done, and upon those who advanced the ruinous experiment, viz: Drs. Haven, 'Ironside,' KINGSLEY and EDDY, must rest the responsibility. The reader will remember their sneers at the 'prophecies' of the Rochester Convention and the 'Independent,' and mark how literally their 'prophecies,' so called in derision, have been fulfilled. But to the late Conference and on.

2. In the old Discipline, page 76, we have the following prohibition, in regard to the admission of local preachers:

"Provided, Nevertheless, an slaveholder shall be eligible to the office of an elder or deacon, where the laws will admit of emancipation, and permit the liberated slave to enjoy freedom."

This was struck out, so that now a local preacher who holds slaves, is in no way disqualified thereby from becoming an elder in the M. E. Church. By no perversion of logic can the removal of this restriction lead to the extirpation of slavery. As well might one insist that the repeal of the Decalogue would tend to the promotion of christian morality. It was turning the screw the wrong way altogether. For years this specific prohibition prevented the election of slaveholding local preachers. Hence, in the celebrated memorial from the Westernland circuit, in 1842, the memorialists complained,

"That local preachers within the jurisdiction of the Baltimore Conference, but residing in the commonwealth of Virginia, have, in considerable numbers, and for a succession of years, been rejected as applicants for deacons and elders' orders in the ministry, solely on the ground of their being slaveholders, or the owners of slaves."

But now this obstacle is entirely removed, and our Bishops will ordain slaveholding local preachers for the next four years, without the least hesitancy. If this is 'progress' against slavery, we know not what would be retreat.

3. The old chapter on slavery, Discipline, page 206, reads as follows:

CHAPTER VII. OF SLAVERY.

Question.—What shall be done for the extinction of the evil of slavery?

Answer.—I. We declare that we are as much as ever convinced of the great evil of slavery; therefore no slaveholder shall be eligible to any official station in our Church hereafter, where the laws of the state in which he lives will admit of emancipation and permit the liberated slave to enjoy freedom.

2. When any traveling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character; in our Church, unless he execute, if it be practicable, a legal manumission of the slave in which he lives.

3. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the word of God, and to allow them time to attend upon the public worship of God on our regular days of divine service.

That this is a miserable wash-water affair and unworthy a place in the Discipline, we are free to admit. And why? Not because it prohibited slaveholding in preachers and official members, under certain circumstances, but because it did not make the prohibition unconditional, applicable to all private members, as well. It was good so far as it went, but was defective in the most essential of slaveholding. Mark this. It was not a law of the state in which he lives.

4. The portion of the new chapter most boasted as 'progress' reads as follows:

Question.—What shall be done for the extinction of the evil of slavery?

Answer.—We declare that we are as much as ever convinced of the great evil of slavery. We believe that the buying, selling or holding of human beings, to be used as chattels, is contrary to the laws of God and nature, inconsistent with the Golden Rule, and with that rule in our Discipline which requires all who desire to remain among us to 'do no harm, and to avoid evil of every kind.'

That is a tolerably fair expression of 'belief,' upon its face, we admit; and yet, taken in connection with what follows, and with all the circumstances of its enactment, we regard it as a sham from first to last.

(1.) Mark that qualification, 'to be used as chattels.' Dr. Kingsley, its author, has always advocated the idea of putting slaveholders out of the Church. He advocated the famous 'Cincinnati Rule,' which prohibited the buying, selling, or holding of slaves, 'with an intention to use them as slaves.' Of this we said at the time—

"This is another enormous loophole. A slaveholder would say, 'I do not use my servants as slaves,' but more like children. Mine is 'benevolent slaveholding.' I hold them, as Dr. Kingsley has well expressed it, 'as the least of two evils.' My slaveholding is of that class which he says 'may be tolerated for a time.' I intend to liberate or give away my slaves, as soon as it will be best to do so, and the Rule has no applicability in my case. It is obviously aimed at the ill usage of slaves, with deliberate intention to do so. Now prove that I have any such intention, if you can."

Now when Dr. Kingsley first wrote his report, if remembered, the buying, or selling, or holding of human beings or chattels. This struck at the source of slavery—chattelizing human beings. But before the Report was adopted, he slipped in the words 'to be used'; so that it now tolerates slaveholding, selling and holding, if they are not to be used as chattels.

The whole matter regarded this as a compromise, and as tolerant of slaveholding. Rev. S. Y. MURPHY, the leader of the pro-slavery party, thus speaks of it in the Christian Advocate and Journal, of Aug. 22d:

"As to the doctrine enunciated in the resolution I proposed, it should be borne in mind that the form in which it came from the Committee had been modified greatly. The qualifying phrase 'to be used' before the words 'as chattels,' introduced in the open General Conference and adopted as an amendment, changed the proportion from a con-

demnation of all buying and selling, and holding of human beings without regard to circumstances, to a discriminating declaration, which makes the moral character of the user depend on the use to which the human being thus bought, sold, or held, is to be put."

Dr. Monroe is one of the most clear sighted men in the General Conference, and there is no doubt that his interpretation of that amendment is entirely correct. It was designed to tolerate what Dr. Haven calls 'simple slaveholding.'

(2.) That such was the design of a majority of the Committee from the beginning, and of Dr. Kingsley in particular, is evident from the following passage in the Report:

"The moral right to purchase a slave to free him, involves, also, the moral right to hold the legal relation of owner to that slave until the benevolent intention of freeing can be carried into execution. So when, owing to whatever circumstances, the immediate surrender of the legal relation would be manifestly a greater injury to the slave than its temporary continuance, and when the evident intention is to give freedom at the earliest practicable moment, such an act of holding is not only not wrong but it may be a duty. It is something necessary to be done in order to confer permanent freedom upon the person so held. In such a case the holder is not released from the obligation to give unto the servant 'that which is just and equal,' and to guard with the most religious care the sacred and divine rights of the conjugal and parental relationships, and to see by all means that such legal provisions as are practicable shall be made to prevent such persons and their posterity from passing into perpetual slavery."

Mark, how the slave is allowed to be held, because it would be 'manifestly a greater injury' to free, than to hold him. And mark, also, the twaddle about pay, and guarding the conjugal relations, &c., and the advice about preventing them from passing into perpetual slavery. Who does not see that all this looks towards the continuance of the abomination. Else why this talk about the conjugal and parental relationships, and providing that 'posterity,' &c., shall not be slaves?

This paragraph is every way more tolerant of slaveholding, than any portion of the old chapter, and yet this is the milk of which the new chapter is the cream.

(3.) The new chapter was passed with the express understanding that it was not the design to condemn our members for slaveholding.

While making his speech, Dr. Slater of Baltimore, charged such a design upon the anti-slavery party, whereupon it was indignantly repudiated by Dr. Kingsley, Chairman of the Committee, and the author of this new chapter. The following is the official report of the colloquy:

"Mr. Slater.—Now, I say, if you hold slavery in the same category with thieving and robbery, and polygamy, put it in the book—I say, put it in the book—and hold the administration responsible to assign men for slaveholding, as well as for thieving, polygamy, or murder. You dare not do it."

Dr. Curry.—We intend to do it. [Response of 'we will']

"Mr. Slater.—I wish the Border to take notice that Dr. Curry has given notice, with the approval of the majority, that they intend to do it."

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wonder in the world, that this assertion should be made when we already have a chapter that condemns slaveholding. This is the embodiment of our opinions, of our belief, without any raising of penalistic attacks."

"It may show this to any unprejudiced man in the world, and he will not say it is statutory in the least! And not one man in the majority understands it as, and I beg of brethren not to insist on such a construction of it. If brethren are so anxious to avoid excitement, I beg of them not to go against our protest in this matter, and insist that this is something different from what its authors intended it should be, and then be compelled to take back their own words afterward."

Dr. Durbin here rose, and asked if he understood Dr. Kingsley to say that this proposed new chapter does not lay the foundation of any disciplinary action against any parties who are known to be slaveholders?

Dr. Kingsley replied that he understood this chapter to be just what it claims to be, a declaration of a sentiment, and an affectionate advice, but not to be statutory. It is meant to be the embodiment of our opinion, thrown upon the consciences of our people."

Now, who does not see, from this quotation, that the adoption of the new chapter was pleaded for by its author himself, in the closing speech of the debate, on the ground that it did not go so far as the old chapter, and was 'without pains or penalties.' Why then talk now of progress? It was not statutory in the least, and no man in the majority understood it as such. And yet this self-shielded lie is now being exalted in some portions of the north as a perfect bomb-shell thrown into the pro-slavery camp!

(5.) The General Conference itself declared, by specific resolution, that it was merely declarative and advisory. During the pendency of the vote, an amendment to the effect that 'this section is understood to be only advisory,' was voted down. That was a step in the right direction, but it left behind it as it was, and looked a little like giving some meaning to the new chapter. But the next day the following explanation was adopted:

"Whereas, During the pendency of the chapter on slavery, the following amendment was offered as explanatory of the chapter, 'provided that this section is understood to be only advisory,'"

Resolved, That said amendment was rejected by this body, because we regard the chapter in itself as clearly declarative and advisory as not to require any such explanation."

Thus, the General Conference itself, after having first refused to say it took a back track, and virtually declared that the new chapter is merely declarative and advisory.

(6.) Finally, look at the closing part of the chapter. After having declared that slaveholding is 'contrary to the laws of God and nature,' the awful consequences of thus breaking these laws are thus announced:

"We, therefore, affectionately admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and christian means."

Now, every man knows that a fine of one dollar for murder, would be a virtual license to murder. And so here, the winding off of this high sounding confession of faith, with what Mr. Butler so eloquently characterized as an 'affectionate admonition,' is a grand moral baroque. This 'affectionate advice' takes all the force out of what precedes it, as effectively as the force of an anesthetic completely relieves his will. Think of it. Murder, lying and theft are contrary to the laws of God and nature, therefore, we affectionately admonish our people not to steal. A. Would not such legislation effectively implicate any body of men as in favor of theft and murder? For the statute of this state is merely advice not to steal, would be to encourage theft. And what letter is more advice in regard to slaveholding? We should like to know the difference.

To our view it is about like this: We believe this northern Mob's is a relentless and bloody monster, and therefore, desire that his skull shall be broken with a peasant's feather! What a crusher!

The fact is, there were not seventy men in the last General Conference, and we doubt if there were fifty, who were in favor of putting an end to slaveholding in the M. E. Church. There were not a few who had ridden into their seats on the anti-slavery wave, but were nevertheless utterly heartless on the subject. In this respect the new chapter is a fair likeness of the anti-slavery majority.

The sum and substance of the whole matter is this:

1st. In the old Discipline slave holding was prohibited in travelling and local preachers, and in all official members. Now, we have no prohibition whatever. The track is clear for all local preachers, members of Conferences, and Bishops.

2d. In the old Discipline we had an implied testimony against slavery, in that it was called 'a great evil,' and was prohibited in certain officials. Now, we have a plainer and seemingly stronger testimony in words, but as explained by its author and the General Conference at the time of its enactment, so stripped of all prohibition, and 'pains and penalties,' so understood by the pro-slavery party, and so neutralized by mere admonition, that it is utterly without force either legally or morally.

It is vain to talk of it as an interpretation of the General Rule, through which we may now get at the slave holder. All this is expressly disavowed, and repudiated by the authors of the new chapter, and by the General Conference itself. Nor is it valid to refer to Dr. Bond, and his little faction, in proof that the new chapter is very offensive to the border and most, therefore, he 'deserved progress.' With Dr. Bond and his faction secession was a foregone conclusion long since; and they would make magnificently something into an insult, as we shall presently show. They regard the present chapter, &c., as far less anti-slavery than the old Discipline, and are perfectly content to let it remain as it is. And well may they be.

We have additional facts, showing the bogus character of the 'anti-slavery' action at Buffalo, but must attend this article no further. Next week we may show how it is regarded by the most of the mass of the pro-slavery party. Meanwhile we hope if any who entertain different views, see fit to present them to the public, as is certainly their privilege, they will wait till we have concluded our criticisms, that all may be done 'decently and in order,' and that there may be no confusion of ideas in the minds of our readers.

When J. B. went into power the American people had their debt paid and twenty millions of dollars in their debt book. Now they have 'very red' in that institution and are in debt over eighty millions of dollars.

C. M. CLAY'S PERSONAL EXPERIENCE.

C. M. Clay said in a speech made a few days since in Illinois:

I was born in old Kentucky; I was one of the pioneers of Kentucky—the son of one of the men who formed the first Constitution of Kentucky—the son of the man, Green Clay, who, as a representative of the third district of Kentucky, in the Virginia Convention, signed the Constitution of the United States in 1789. Born under the shield and parentage of both these constitutions, I offered to discuss this question of slavery right where it existed. What then did they say? Look at the hypocrisy of this slave Democracy! They said:

"Why, Clay, if you think slavery is such an infernal thing, why don't you liberate your slaves? Prove your faith by your works." I thought there was a great deal of force in that argument, and although I was not very conscientious about that matter, yet, seeing that I was drifting in that direction, and willing to go with the tide in favor of freedom which was so strong; I did liberate my slaves—every one I held on earth. (Applause and cries of 'good,' 'amen,' &c.) No man now calls me master—nor woman either, unless she does it through affection. (Great enthusiasm for Clay.)

Then when I went out to advocate the same principle, what did they say? They turned on me: Why, Clay, what have you to do with this question of slavery? It is none of your business; you don't own any slaves! (Loud laughter and cheers.)

WARNING TO FREE NEGROES AT EVANSVILLE, INDIANA.

The following handbill has been posted in Evansville, Indiana. We have no other information than it contains concerning the formation of a Vigilance Committee at that place:

NOTICE TO FREE NEGROES.

The Laws of Indiana provide that after a certain date on Free Negroes shall emigrate to this State. Other Cities and Towns in Indiana are expelling the Negroes from among them and owing to the laxity exhibited by our authorities and citizens generally, Evansville is being overrun and cursed by the worst class of this lazy, worthless, drunken and thieving race, and to such an extent that those who have suffered from their bad conduct are resolved to suffer no longer, and will take the law in their own hands. This notice is therefore given that at the end of five days from the date hereof, every negro, of either sex, who is not by Law entitled to a residence among us must not be found in the city, else he will be dealt with in a summary manner by

THE VIGILANCE COMMITTEE.
EVANSVILLE, Ind., Aug. 28th, 1860.

Communications.

LETTER FROM PHILADELPHIA.

Rev. J. J. Jones: I once more intrude a letter on your attention, and will venture to give you a few hints about political matters in this city.

Parties here stand as they did weeks ago in relation to their comparative strength, so far as an outsider can see. Since my last writing to you our republican friends here have been favored with an address from C. F. Adams, of Mass., son of a distinguished name, and a very respectable looking man, medium size, hair turning to grey, with some tendency to baldness. His premises in the address delivered here were quite anti-slavery—but his conclusions were for Lincoln, indicating that he is not devoid of the spirit of conservatism so common among modern politicians. His premises were for freedom—would abolish slavery—for he is a decidedly anti-slavery man, but his political associations forbid such a conclusion. After he was done speaking a complimentary resolution was unanimously adopted, characterizing his speech as sufficiently conservative to suit the meridian.

I had the pleasure of hearing Mr. Curtis, the Republican candidate for governor of Pennsylvania, a short time since, on evening. He is a fine looking, good sized man, speaks right to the point, and seemed very certain that his 'telling and election are sure.' At least, he talked as if it would be a small job for him to distance his competitor, Mr. Foster. His theme was all protection, the great hobby of Philadelphia—but he never hinted at slavery.

Mr. Sherman, of Ohio, also delivered an able address, one evening last week, so his friends say, for I did not hear him, on the political topics of the day. Of course he would have to be conservative enough to be pro-slavery, to suit this place.

Mr. Ullman, too, the great know-nothing candidate for governor of New York some years ago, is now a flaming Republican, and interesting the Lincolnian brotherhood. Mr. Hamlin is to be in this state soon and talk to the people. No probability is that the Key-stone voters will have an immense amount of political light shed among them between now and election time.

Every speaker in this party is conservative. Just now, in a few lines, what a writer in the Baltimore Patriot, a pro-slavery wing paper, says of Mr. Lincoln's position and popularity among southern men. He says—Mr. Goggin, of Va., Mr. McKee of N. C., and Mr. Perry of S. C., and many others (Southern men) have not hesitated to avow their intention of accepting Mr. Lincoln, &c. Think of that! Goggin and Goggin, McKee and Seward, Perry and Sumner, all working together for the same man. Have these Southern men turned from slavery, or have these northern men compromised? The same Patriot writer further says, of Mr. Lincoln, 'Some of the most interesting interviews which Mr. L. has had, has been with extreme Southern gentlemen, who came full of prejudices against him, but who left, satisfied with his constitutional loyalty to the South.' Could the friends of Bell, Breckinridge, or Douglas say more? Mr. L. is a man candidate (in writing) but see how much he is when extreme Southern men call on him, and the effect.

In other days in Ohio, I recollect well when we used to mark our sheep, pigs, calves, &c., by cropping, slitting or notching their ears. And last the stock should get lost in the woods, another precaution was used, and that was to put a bell on a sheep or cow of the flock or herd, so that the owner would know by the tinkle of the bell where to find his property. I may say that leading parties here and in other places have taken the hint, and accordingly mark their property so they will know it. They don't crop ears or do all that—but rather adopt the plan the good western used to practice so as to know their geese. Each party agrees on a badge, and every zealous partisan labels himself with one of these emblems of loyalty.

In marking geese some took red, others blue, green, &c., yarn, tying it around the geese's necks—so too these party men have a red, blue, green, &c., ribbon attached, certifying, 'I belong to' Douglas, or Lincoln, as the case may be. I think it a good device; and the proprietors of this property will know their stock and strength by the pretty ribbons and other devices that identify them—and more especially it is necessary for the Bellians to carry balls in their procession—which they do here—lest they should be lost—for politically I think they are of the lost sheep already.

I have the curiosity to attend these political meetings sometimes, and have often thought their managers might save human lungs and heels (of boots) by some simple contrivance. In revival meetings, you know they must have their owners—so in their political convocations they amuse with their heels and outlandish yells. A speaker makes a bad—often far from the mark—and some prompter in the concourse gives the cue (for the mass quite often are not right sure when to yell, &c.) thus expressing their amuse, and forthwith the ear is stunned with the rattling of aristocratic names, rowdy boasts, fast youngsters' screeches, tigers, &c. This is what the reporters call cheers. I think some labor-saving plan could be got up to do the amuse without such immense efforts of human lungs, destruction of hot heels, and breaking of canes, and respectfully suggest something after the manner of the man's swinette, or hog-squawky, where he proposed fastening the tails of a row of grunts, from the deep base of the great boot up to the shrill trills of the tiny pig, by pinning their caudles at the command of keys like a piano. But instead of grunts I would propose the use of jacks—you know they can both kick and squeal. When the orator makes a good hit, let the prompter apply the torture to the jack, and he will give as loud a squeal as Stentor himself, and to clinch the amuse, cause him to kick like a mule. But you think that would ratify a Douglas platform with becoming propriety?

Last night the friends of Douglas here had a pretty big time in listening to their candidate for Vice President, H. V. Johnson of Georgia. Mr. J. is a large, rather portly, and not an unpleasant looking man. He is not a very forcible speaker, however, yet his manner is as earnest as a camp meeting preacher, and not unlike it. He pleaded for popular sovereignty—claimed that his party was the orthodox democracy, and that Blackridge led the heretics of that party. He eulogized Calhoun as the real inventor of popular sovereignty, and the crowd stamped and shouted. He repudiated equatorial sovereignty, and any man who was that sort of a sovereign was not fit to lead a flock of geese. So there is a difference between popular and equatorial sovereignty. Of course he was for Douglas, and the other man on that ticket—and the way he let down on the old 'public functionary,' created no little jollity among his audience. He grunted in soul, body and spirit for the Union, and said if Lincoln was elected, Buchanan would be the responsible man for the sin. He did not predict success for his ticket, however, and uttered no prophetic foreboding such an event. I think he has sagacity enough to see that the prospect is rather poor, and was more disposed to be doubtful than joyful.

But what of Texas affairs? Are not the slave holders there scared out of their wits? The Virginians certainly could not have killed John Brown good. I believe he frightens them worse since the hanging than before.

PROFESSION VS PRACTICE.

MONROVIA, September 10, 1860.

This is an age of Anti-Slavery profession. There is an amount of professed sympathy for the slave. Political parties and Churches tell us they are anti-slavery as anybody, and even claim to be more anti-slavery than the Garrisonians, because they vote. But it is very easy for abolitionists to profess anti-slavery professions. The asking for a church to hold a meeting in will sometimes test not only the church, but the whole community.

We have had a specimen of this in our village within the past few days. We made an application to the Disciples for the use of their church for Mrs. Griffing to hold an Anti-Slavery meeting in. The individual having charge of the key gave us strong encouragement that we should have it, but said he would talk with the members about it. The overseer who is a Democrat, said that he should oppose the house being opened for infidels and free lovers. In this he was joined by a majority who declared against our having the house, as we were under the necessity of seeking a place elsewhere. This church makes loud professions of Anti-Slavery, yet when a pure minded woman, one whose whole life has been devoted to humanity, whose presence before the vile hypocrites who would put them to blush, and whose mission is to plead in behalf of two millions of her sisters who are robbed of every virtue, and are sold on the auction stand for prostitution. Yet when we ask of the pious Democrats and Republicans the use of their house, they tell us they will not grant it to infidels and free lovers. We did not ask for the Church to hold an infidel meeting or a free-lovers meeting in, but we asked the use of it for an Anti-Slavery meeting. Why then are they opposed to it? They certainly must have some good reasons. These Democrats and Republicans support a party and government which according to their own interpretation, consigns two millions of females to prostitution, which favors the carrying out and enforcing the fugitive slave law. They sustain men who declare that the south are entitled to a fugitive slave law as efficient as the present one. Therefore if one of these females should escape from the ravisher, and should seek a place in the northern states where her virtue could be protected, these pious Democrats and Republicans row for men and with parties who are in favor of a law to send her back. Not only this, but they vote for men who declare they will administer the government, so as to throw its protesting influence, not around this weak and defenseless female, but around the ravisher, enabling him to secure his victim. Now when such a woman as Mrs. Griffing proposes to come into their presence to plead in behalf of those they have robbed, what wonder that they close their churches against her; but what wonder that with look and key they shut her out, and then flee from her presence as a sin, nor ought to see from the wrath to come!

These Anti-Slavery Disciples are great admirers of Mr. Garfield, the State Senator from this District. He sometimes preaches to them and it cannot be expected that the members will get ahead of their preacher. When Mr. Garfield is on the Reserve, there is nothing too hard for him to say against a northern Democrat and it is difficult for him to find language that is low enough to describe a northern one. He declares that the northern Democrats will lick up the spittle of the slaveholding Democrats of the South. And yet, just as soon as he was elected to office, he voted an appropriation from the State Treasury to pay the expenses of a drunken frolic with these Democratic slaveholders of the south, and went down to Louisville and made a speech to them. And what a beautiful speech it was! 'No hard language, no denunciations of Democracy,' he talked

of their love for one another, and their love for the Union, and referred them to the grave of the Sage of Ashland. The passage of scriptures which they read on the occasion, the telegraphic wires did not communicate to us; but as Mr. Garfield is a minister, and as these slaveholding, slave breeding Democrats are very pious, it must have been very applicable to the occasion. We have a right to conjecture what it was, and we think it will be found in King David's lamentations for Saul and Jonathan, which altered a little would read as follows:

"We are distressed about the Union! Pleasant and lovely it has been unto us; our love for it and our love for one another is wonderful, far surpassing the love of women."

All soft articles within reach were entirely used up on the occasion—such as soft soap, summer squashes, and goshu quilts. In fact, Mr. Garfield does the very thing he accuses the Northern Democrats of doing—he licks up the spittle of the slaveholding Democrats, and then with a glass of sparkling Catawba washes it down, singing 'Glory to the American Union.'

This is a specimen of the Anti-Slavery work of these professed Anti-Slavery Disciples. What their next step of progress will be, we cannot tell. Perhaps they will pass some more Anti-Slavery Resolutions.

A. M. HALE.

LETTER FROM IOWA.

Big Grove, August 31, 1860.

DEAR BROTHER: I have intended for a week or more giving you a little account of a Republican Mass Meeting held in Vinson on the 11th inst, and how I was agreeably disappointed. The Republicans turned out about 2000 strong, raised a pole with a blue stripe of some kind of cloth, with the names of Lincoln and Hamlin on it. But the wind which blew pretty smart, soon scattered the names, which was of white paper, sewed on. After the people were marched around town a few times, they went to a beautiful grove adjoining town, where a stand and seats were erected. J. H. Shutte called the meeting to order with some very appropriate remarks, and then introduced Hon. Wm. Warren who addressed the meeting in an hour and a half speech, endeavoring to prove that neither he nor the Republican party were abolitionists, which, I think he succeeded in doing admirably. After hearing him I don't think any one doubted it, and some knew it before. He was wonderfully alarmed, lest somebody would think he was tainted with abolitionism, and to prove that he was not, he said it was none of his business how much the slaves of the State were beaten, and he didn't care.

Let me say to the credit of the people of Benton county, that he and his speech were pretty generally despised. The next speaker was Judge Taylor of Independence, who delivered as good, and as radical an anti-slavery speech as I ever heard, and I have heard the veterans Garrison, Pillsbury, Wright, and others. I never was so taken by surprise in all my life. He told us when he began he was responsible, and not the Republican party for what he said; and spoke with the highest praise of our beautiful county, said the only objection he had to it was its name—Buchanan, and to redeem that as much as possible, they called their township Washington and their town Independence. He told the people he was an Abolitionist, and was proud of the name, and said enthusiastically that every slave not only had a right, but it was his duty to buy his way to freedom. He honored John Brown as a hero and martyr. What resulting rebuke he administered to the Republicans for their short comings, and hollow heated pretensions! It did my very soul good to see the breathless attention he received from the audience, and their looks of approval and encouragement. The only dark passage to his most brilliant work was his recommendation of 'Old Abe' to the people for their suffrage. He then seemed out of his proper place. But he is doing a great good, and may be heard throughout the State, is my wish. After Mr. T's speech the meeting adjourned till evening, when it assembled in the Court House to listen to Mr. Bates of Cedar Rapids, Hon. K. W. Catell, State Auditor, and E. Sells, Secretary of State.

Cannot the Republican party leaders see that they are behind the people? Their papers are teeming with complaints of the apathy and indifference of the party, while the facts are, the people as a general thing, cannot find it in their hearts to throw up their caps and hurrah for these leaders, because they don't fill the bill, and they will only vote for them because there is no better choice, with the least semblance of success. Straw show which way the wind blows, and the way Judge Taylor was listened to and applauded showed unmistakably how the people felt on the great question. It did me good to hear him talk of the bombard of the South in her threats of Disunion, and what a set of fools the North was to think she was in earnest. He asserted the only hope of their salvation was in the Union, and every intelligent slaveholder knew it, but as long as they could use the threat of Disunion to scare the lick spittles and dough faces of the North, they would

The Anti-Slavery Bugle.

"PROVIDENCE HAS MADE ME AN ACTOR, AND
SLAVERY AN OUTLAW."—John Brown of Ossawatimie.

SALEM, OHIO, SEPTEMBER 22, 1860.

OUR MOTTO.

Principles, not men.

OUR CANDIDATES.

For President, TRUTH.

For Vice President, JUSTICE.

OUR PLATFORM.

Resolved, That "righteousness exalteth a nation,
while sin is a reproach to any people."

CAMPAIGN SUBSCRIBERS.

Subscribers will be received from now until
the Presidential election, at the rate of \$1 a year
for the Campaign paper, provided the subscrip-
tions are for a club of five or more. Whether the
subscription is for one week, or for the entire time
intervening between now and the election, the
price will be at the above rate. So please send in
your names and money.

SQUATTER SOVEREIGNTY.

The 8th Resolution of the Chicago platform de-
clares:

"That the normal condition of all the territory of
the United States is that of freedom. That as our
Republican fathers, when they had abolished slav-
ery in all our national territory, ordained that 'no
person should be deprived of life, liberty, or prop-
erty, without due process of law,' it becomes our
duty by legislation, whenever such legislation is
necessary, to maintain this provision of the Con-
stitution against all attempts to violate it; and we
deny the authority of Congress, of a territorial
legislature, or of any individuals, to give legal
existence to slavery in any Territory of the United
States."

This would seem to indicate the position and po-
lity of the party which adopted it. Had there not
been such a universal splitting upon platforms dur-
ing the present campaign. The platform expec-
tations induced in by Horace Greely a few years
since, very much disgusted his political friends
and was regarded as a bold innovation upon popu-
lar usage; but the practice has now become as
common as tobacco smoking in a rail car. In one
of his Congressional speeches Mr. Wade emphat-
ically said, "Who cares for platforms?" Mr.
Cortis pronounced them "delusive." Gen. Carey
in a recent stump effort declared "I despise plat-
forms."

With a party platform no more binding than a
politician's oath of office, it is somewhat perplex-
ing to the rank and file to know what doctrine
they must advocate. The Chicago platform very
clearly denies the right of squatter, or popular
sovereignty to establish slavery in a territory,
while Douglas and his platform as clearly assert
its right either to establish or prohibit it, and this
comprises about all the difference pertaining to
slavery between the Republican and Democratic
parties. Squatter Sovereignty is emphatically De-
mocratic thunder, and it is hardly kind in the Re-
publicans to stand it. Yet on the principle, we
suppose, that all is fair in politics, they have be-
gun to appropriate it for themselves, and quite ex-
cessively, too.

When Mr. Thayer, of Massachusetts, in the last
Congress moved to have the rules suspended, that
he might introduce a bill looking to the estab-
lishment of Popular Sovereignty in the territories,
the result of the action taken is thus summed up
by the N. Y. Tribune:—"In other words, the free
states voted to let the empire Territories organize
and govern themselves, while the slave states vot-
ed nearly solid for keeping them tied to the apron
strings of Congress." It appears that 36 Republi-
cans voted yes, 37 nay; while 45 were absent—
or degraded. Mr. Thayer in a recent speech to his
constituents upon his yet subject, the non-inter-
ference of Congress in the Territories, said:

"What I now propose, is that the people in the
Territories may have the same power as in the
States, may choose all their own officers, judicial,
executive and legislative. I never heard one argu-
ment, or anything that looked like an argument,
against this. It is said that nobody agrees with
this. I say that a majority of the Republican mem-
bers of Congress have said me it was a good pol-
icy, and that they were ready to go for it. John
Sherm in a speech at Columbus, boasted that
he had gone for honest Popular Sovereignty, and
for allowing the people of the territories to make
their own laws. I was told by the editor of the
Ohio State Journal, published at Columbus, that
the Republicans would back more than twenty
thousand votes of carrying the State of Ohio, if
they went into the campaign on any other policy
than that of non-interference."

"It is said that nobody agrees with this policy. I
tell you, Hon. Salmon P. Chase spent three days
trying to bring up the delegation from Ohio to
vote for this policy, and he told me it suited him
perfectly well. It is said that nobody agrees with
this policy. I tell you that Hon. Benjamin Wade
of Ohio, said he would make a speech in favor of
these land bills, if they should come to the Sen-
ate. Senator Cameron, of Pennsylvania, favored them
also. I tell you it is false, this assertion that no-
body agrees with this policy. I have had a chance
to know what are the views of men in Congress on
this question, as well as out of Congress, men
who are Republicans and who are in favor of this
doctrine of non-interference, and I say there can
not be carried, on the old policy of intervention
in the territories, eight of the free States of this
confederacy."

Give the people of a Territory the same power
as have those of a State, and they can vote slavery
in, or vote to denounce it, or prohibit it. And
Mr. Thayer asserts that a majority of the Republi-
can members of Congress are ready to give it. That
the editor of the "State Journal" told him that
this would be lost to the Republicans by 20-
000 votes of the party advocated other than the policy
of non-interference! That Salmon P. Chase
spent three days trying to get the Ohio Delegation
to endorse it, &c., &c.

A few weeks since there appeared in the Cin-
cinnati Commercial an article bearing upon this
question. The Enquirer having stated the politi-
cal issue of the day thus:

"Which do you prefer:
The following is the briefest and, withal,
truthful—presentation of the platforms of the
Democratic and two sectional parties, on the
slavery question, that we have seen:

"Let Congress interfere to PROTECT slavery in
the Territories."—[Blackbirds.]
"Let Congress interfere to PREVENT slavery in
the Territories."—[Lincolns.]

Let the PEOPLE of the Territories DETER- MINE THE QUESTION FOR THEMSELVES.

—[Douglas.]

The Commercial responds as follows:—
"We find the above in the Enquirer. A more
incoherent and unfair statement of the case could
not be made. As we have repeatedly shown, it
is no part of the Republican creed, as laid down
in the formal platform, to demand Congressional
intervention against slavery in the Territories.
The platform affirms that it is our duty, by legis-
lation, when such legislation is necessary, to main-
tain what is styled 'the normal condition of all the
Territories of the United States'—by which ex-
pression is meant a free condition of the Territo-
ries. This question is as to the necessity of this
legislation at any time. A part of the Republi-
can party believe it to be necessary as soon as a
Territory is threatened by the presence of a slave.
Another part think legislation never will be neces-
sary and never can be."

Fearing that this is not sufficiently explicit, the
editor further says:
"We earnestly believe that a majority of the
Western Republicans are opposed to all interference
by Government with the question of Slavery in
the Territories, and are in favor of absolute
popular sovereignty over the matter."

That is very emphatic, and very much to the
point; and if we are able to understand the doc-
trine of Popular Sovereignty, it is a full Republi-
can and earnest of that doctrine, and a repudiation
of the 8th resolution of the Chicago platform.

The Commercial also gives the following item of
history showing that Republicans have not been
particularly squeamish about the matter of Squatter
Sovereignty practically considered, but cared as
little as to whether the people of a territory voted
slavery up or slavery down, that they were willing
to admit a territory either as a free or a slave state.

"It should be remembered that every Republi-
can in Congress voted for the Crittenden Mis-
sionary Amendment to the Lecompton Bill, ac-
cording to which Kansas was to be admitted into
the Union as a slave State by proclamation of the
President, provided her people gave a free and legal
expression of their will to that effect. To be-
lieve the Republican Congressmen thought there
was no danger that the people would do any such
thing. So now they believe in regard to other
territories. The Republicans would prefer that
there should be no more slave States, but if a new
slave State were formed without fraud or violence,
and made an application for admission into the
Union, in all respects legal and regular, a large
number of the Republican members of Congress
would vote for her admission, and would be satis-
fied by their constituents in so doing."

No wonder Wade asked, "Who cares for
platforms?"

No cause for surprise that Corwin declared them
"delusive!"

No wonder that Gen. Carey said "I despise plat-
forms!"

SOUND SENTIMENTS.

Salmon P. Chase—says a Republican exchange
—closed one of his effective speeches in behalf of
Lincoln, with the following splendid declaration.
"And when we succeed—what then? Shall we
return credit for the injustice and calumny to which
Republicans have been so continuously subjected?
No, gentlemen, no!—we will try to prove that the
success of a party may be the success of a party
may be the success of the whole people, that the
triumph of our cause is compatible with the best
interests of the whole country, our triumph will
prove as just to every portion of it, and generous
to every person, who leaves the name of an Ameri-
can citizen. Shall we invade in the spirit of con-
qu Coast, the rights of any State? No. Republi-
can dreams of it. We shall stay the extension of
slavery certainly, but we shall respect the Consti-
tution and every constitutional obligation. And
when this intent shall be some apparent—when the
hugger of Federal interference with the internal
concerns of the States shall be expelled from the
public mind by an honest and patriotic Republican Ad-
ministration—who can doubt—I certainly do not doubt—that
the days of our old enmity and mutual feud will
return, and that under the Constitution we shall
find Tranquillity, Liberty and Union? In bringing
about such happy result, you may rest assured of
my earnest cooperation. In such a noble work I
am ready to go with you as far as the farthest."

If the assurance contained in the above, that
the Republican party will respect the Constitution
and every constitutional obligation, is designed
for anything more than a rhetorical flourish, its
meaning should be carefully sought out. It cer-
tainly cannot mean that the constitutional obliga-
tions its members will respect are to be interpreted
by Gerrit Smith, for that would result in "pre-
tending liberty throughout all the land, unto all
the inhabitants thereof." Does it mean that they
will respect those which Charles Sumner consid-
ers binding? Probably not, for his views in
regard to the manner in which fugitive slaves are
to be returned, differ from those of the party gen-
erally. If the phrase has any definite meaning,
that meaning can probably be found in the Chicago
platform, and in the avowed sentiments of the
first candidate on it, whose views will inevitably
give character to his administration, and the
performance of the pledge which Senator Chase
makes on behalf of the party.

One of those obligations as described in the
platform is to shoot, stab, and hang every John
Brown, who, in the name of Justice and of Right,
strikes a blow for freedom upon slave soil. An-
other obligation is—as avowed by Abraham Lin-
coln—to give the South a Congressional Fugitive
Slave Law, to which he asserts they have a right.
Whatever other Constitutional obligations the Re-
publican party stand ready to assume as an
administrative party, these are of themselves
enough to sink it with infamy.

He, ye anti-slavery men who are ready to
slaughter every John Brown hero! He, ye
abolitionists who are willing to become Consti-
tutional slave hounds come and ratify the pledge
which Senator Chase has made for the Republican
party! Come, and for the sake of party success,
learn to "conquer your prejudices" in favor of
slavery, and perform with slavery the disagreeable
duty of fulfilling your Constitutional obligations,
so that the South may look with approval upon
your deeds, and exclaim "Well done, good and
faithful servant!"

AN ENQUIRY.

Mr. Editor: According to the reported pro-
ceedings of the late Abolition Convention held in
your city, as I find them in The Union news-
paper, it would appear that they refused to nomi-
nate Thos. L. Carson, as an Elector of President
and Vice President, simply because he was a
member of a Presbyterian Church. Can this be
true? We are inclined to think this must be a
mistake, for we cannot believe that men who love
liberty, civil, political and religious so ardently as
they profess to do, could so belie their professions.
How is it?

A PARANETICIAN.

This report is correct. A motion was made
and seconded to nominate Mr. Carson for an
Elector. The objection was then made as above
stated by a member of the Convention and sus-
tained by a decided majority. Nothing was said
against the particular church to which Mr. C. be-
longed; they were understood to claim that the
whole denomination are pro-slavery and unworthy
the fellowship of Abolitionists.

[State League]

We were very much astonished when we read
the above, not that Mr. Carson was not nomi-
nated, but to learn that he was a member of the
Presbyterian Church. We did not suppose that
a man who refused to vote for a candidate for path
master unless he is an abolitionist and a temper-
ance man, would have a lower standard for church
fellowship, and recognize as a fit occupant for the
Pulpit, men, who, he asserts are not fit to be constables. A man who can
remain in the Presbyterian Church, endorsing the
character of its members by Synod association and
General Assembly fellowship, cannot consistently
object to mingling with the same men, and others
like unto them, either in the Democratic or Republi-
can party. We have always regarded T. L. Car-
son as a honest and conscientious man, and trust
that the circumstance narrated above, will lead
him to more carefully investigate his position.

A MISTAKE.

In the article on "The Slave Trade" copied on
our first page, the writer has fallen into an error,
which without materially affecting the argument,
runs through the entire article.

The foreign slave trade was not formally pro-
hibited by a clause in the Constitution, and the
reader of that document would search in vain to
find such prohibition. When the Constitution was
formed the foreign trade in slaves was a local
situation. The fathers in framing the Constitu-
tion made it national instead of sectional, and
bound themselves not to prohibit it before 1808,
though they by no means agreed to prohibit it
then. Its after fate was left to Legislative power,
and Congress, by a simple majority, passed a
history law. The same power which enacted the
law, can repeal it; and the slave trade would
again become a legitimate branch of commerce,
being in no way injuriously affected by the Con-
stitution, but flourishing under it as it did for the
first twenty years of the Federal Union.

A Saxon. L. C. M. in a letter to the En-
quirer, giving an account of an M. E. Camp Meet-
ing in Illinois says:

"We expected to hear Bishop Simpson preach Sat-
urday afternoon; it was so understood generally.
The Sabbath appointments also were published in
the papers. Hence I anticipated hearing of him,
and being a sincere believer. But the P. E. Mr.
Boring came on with an urgent request that I
should fill the stand that evening. 'The Bishop,'
said he, 'will take my place and follow you with
exhortation.' And so it was arranged. I presch-
ed, he exhorted and with great power. Forty were
forward for prayer at the close."

We don't know but Brother Mayhew bore a faithful
testimony against the pro-slavery character of
the church from which he came, with-
drawal. It was a grand opportunity to do so, and we hope he
did. We think, however, we could name some
preachers of the Gospel of Deliverance, whose ser-
mon would not have been followed by a good ex-
hortation from an M. E. Bishop, nor would forty
have come forward for the prayers of a slavehold-
ing church, as a fitting and harmonious sequel to
the services to which they had listened. Speaking
of the Sunday meeting he further says:

"The day was a memorable one, and full of pleas-
ure and profit. The no-regression movement
thousands. Excellent order was observed. Deep
solemnity prevailed, much good was done."

If slaveholding Methodists can do all this, we
are unable to see the utility of anti-slavery Meth-
odists having a separate organization, for they cer-
tainly can accomplish no more. Why not re-
turn at once to the bosom of Mother Church, and
cease senseless controversy?

THE MAIN LAW BETTER THAN RELIGION.—The
Northern Independent in a recent article on the
Temperance question says:

"From the beginning of the temperance move-
ment up to the present hour, social organization,
moral exhortation, and religion have been used as
instruments of extirpation against the rum traffic.
By their aid the work has been accomplished thus
far, but much remains to be done, and much that
can never be effected without the use of another in-
strumentality."

Without entering into an argument upon the
subject, we feel impelled to record our dissent
from the opinion expressed above, which savors
of the spirit of that Puritan colony which in the
early settlement of New England, 'Resolved, We
will be governed by the laws of God until we have
time to frame better.'

If Religion and its author has not power to ex-
terminate the rum traffic, we are inclined to believe
that the Main Law and its authors will not be
able to succeed. Perhaps those who think they
have tested religion, are as deficient in faith as
was Peter, who sank because of his unbelief.

Say nothing, do nothing, which a mother would
not approve, and you are on the certain road to
happiness.—Exchange.

That depends much upon the character of the
mother, who are very often far from what they
should be. A mother who approved of slavery,
and war, and rum-drinking would not be a very
safe guide for a child. The certain road to hap-
piness, is not to be found by simply doing that
which a mother would approve, but by doing that
which is right, by having a conscience void of
offense toward God and man.

RADICAL ABOLITIONISM.—It will be seen from
an article among our communications of this week,
that a Convention of Radical Abolitionists will be
held at Oberlin early in the coming month. If
there are any voters in Ohio so fanatical as to
prefer Principle to Lincoln, and care more for their
own integrity than political power and office, they
will doubtless be furnished with an opportunity
of manifesting their preference at the polls.

GENERAL ORDER, No. 49.

REPUBLICAN HEAD QUARTERS,
September 20th, 1860.

All anti-slavery Republicans are hereby ordered
to wear "A hunting suit of Lincoln green." The
more anti-slavery the deeper that be the green.
This order is imperative, as it is indispensable that
the veridicality of the inner man should be indicated
by the greenness of the outer.

By order of the Grand Dupe,
GREEN GOSLING, Sec'y.

"THE GREY RYED MAN OF DESTINY."—The fate of
this person seems to be now definitely settled. He
and his comrades were expelled from Trenton by a
British man of war, whose commander was in-
structed to protect the rights of property and
citizenship of the people of Honduras at all hazard.
After retreating some distance they were captured;
his men, numbering about seventy, are to be sent
home on condition they never engage in filibuster-
ing again. Walker and his second in command,
were recaptured by the Honduras authorities with
the intention of making their execution an exam-
ple and warning to other pirates. They lived the
lives of freebooters, and have probably ere this
met with the fate society adjudge meet for such
persons.

DIED.

At his residence near Caledonia, Delaware co.,
Iowa, Sunday, Sept. 9th, 1860, of Apoplexy,
Ezra Thomas, in the 75th year of his age, formerly
of Salem, Ohio.

OHIO YEARLY MEETING OF FRIENDS OF HUMAN PROGRESS.

All persons without distinction of creed, sects,
sex, color or condition, are invited to meet with
the Friends of Progress and participate with them
in holding their Ohio Yearly Meeting, which will
commence on Saturday, October 6th, 1860, at
Alliance, Ohio, commencing at half-past 1 o'clock.
The increasing interest manifested for several
years will no doubt be sustained this year.

ISAAC TRESCOTT,
ESTHER HARRIS, Clerks.

ANNIVERSARY MEETING.

The Eighteenth Annual Meeting of the Western
Anti-Slavery Society, will be held at SALEM,
Columbiana County, O., commencing on Saturday,
the 22nd of September, at 2 o'clock, P. M.

The need for a full attendance of the true and
tried at our annual gathering, was never greater
than now. In this, the year of quadrennial stultifi-
cation and compromise, there comes a trumpet call
to every one who knows the right, and knowing
dare maintain it, to stand firm upon the rock of
principle. Let abolitionists manifest at least as
much devotion to the cause of Humanity, as poli-
ticians do to Party. It is unnecessary to ask of
them to spend as much time, and pour forth as
abundantly their means to further the cause
they profess to love, as politicians are doing in their
electrifying efforts for favorite nominees!

In addition to our home speakers and home
workers, we expect to have with us at our gather-
ing Parker Pillsbury of New Hampshire, H. Ford
Douglas of Illinois, and Abby Kelly-Foster of
Massachusetts.

All interested in the great and absorbing ques-
tion of the day—a question which is sounding
political parties, agitating churches, and draw-
ing a line between the friends of man, and man's
oppressors—are invited to assemble with us.

By direction of the Ex. Committee,

BENJ. S. JONES, Recording Secretary.

MEETING OF THE EX COMMITTEE.

An adjourned meeting will be held on the evening
of the 21st, at the usual place. It is desirable
there should be a general attendance of the mem-
bers.

COMMITTEE OF ARRANGEMENT.

The Committee appointed to attend to making
the necessary arrangements for the Annual Meet-
ing is as follows:

BENJ. S. JONES,
ISAAC TRESCOTT,
DANIEL BONNALL,
JAMES BARNABY,
JOHN GORDON.

ALL THE YEAR ROUND.

CONDUCTED BY
CHARLES DICKENS
IN WHICH IS INCORPORATED
Dickens Household Words.

This brilliant and beautiful periodical is issued
monthly by us from advance plates, made in Lon-
don, thus ensuring its publication on the same day
in both hemispheres. Although but six months
old it has already reached a circulation in Europe
and America of over 17,000 copies of each num-
ber. There was commenced in the March number
a series of papers entitled,

Journeys of the Uncommercial Traveller,
BY CHARLES DICKENS.

There was commenced in the January number a
new and brilliant story by WILKIE COLLINS,
entitled:

THE WOMAN IN WHITE,

which was written for and makes its first ap-
pearance in this publication. Readers who peruse the
beautiful stories, sketches, etc., of 'All the Year
Round,' quoted into other publications, should
understand that they get only a taste of the rich
things which the entire work contains each month.

The American edition of All the Year Round
issued in monthly parts, put up in neat bound
covers, and furnished on the following terms:

Single Copies, \$0 25

One Copy, One Year, 3 00

We will furnish 'All the Year Round,' and the
'United States Journal' for one year, and a copy
of the 'Horse Fair,' printed in all colors for \$4.
We will furnish 'All the Year Round,' with the
'Horse Fair,' in all colors, for \$5 50.

The work was commenced in June, 1859, and
we can send it, if desired, to new subscribers,
from the commencement, thus giving the whole of
Charles Dickens' great story, 'A Tale of Two
Cities,' which was concluded in the January No.

The First and Second volumes of 'All the Year
Round,' bound in substantial library binding, are
for sale at \$1 75 each, and will be sent by the
publishers to any address, post paid, on receipt of
the amount.

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or any monies paid on account of the paper.

Pittsburg, Fort Wayne and Chicago Railroad

SUMMER ARRANGEMENT.

GOING WEST.

Fast Line leaves Pittsburg, 1.00 a m
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Salem 3.54 a m
Alliance 4.22 a m
Arrives at Crestline 8.40 a m
Mail Train Leaves Pittsburg 8.15 a m
Columbiana 11.23 a m
Salem 11.54 a m
Alliance 12.43 p m
Arrives at Crestline 5.40 p m
Express Train Leaves Pittsburg 12.45 p m
Columbiana 8.28 p m
Salem 3.40 p m
Alliance 4.25 p m
Arrives at Crestline 8.30 p m

GOING EAST.

Express Train Leaves Crestline 6.15 p m
Alliance 10.30 p m
Salem 11.00 p m
Columbiana 11.23 p m
Arrives at Pittsburg 2.15 a m
Mail Train Leaves Crestline 6.45 a m
Alliance 11.20 a m
Salem 11.54 a m
Columbiana 12.18 p m
Arrives at Pittsburg 3.05 p m
Fast Train Leaves Crestline 12.45 p m
Alliance 4.40 p m
Salem 6.00 p m
Columbiana 8.30 p m
Arrives at Pittsburg 8.05 p m

CLEVELAND AND PITTSBURGH RAIL ROAD TIME TABLE.

Commencing Monday, June 11th, 1860—
Trains leave Alliance as follows:

GOING NORTH.

Mail, 7.25 a. m., arrive in Cleveland, 9.50 a m

Express, 5.22 p. m. arrive in Cleveland, 7.55 p m

GOING SOUTH.

Mail, 10.06 a. m. arrive in Pittsburg 2.45 p m

Mail, 10.06 a. m. arrive in Wheeling 5.05 p m

Express, 8.55 p. m. arrive in Pittsburg, 1.40 a m

Express, 8.55 p. m. arrive in Wheeling 5.00 a m

RETURNING TRAINS LEAVE

Cleveland, 7.30 a. m. and 5.55 p m

Pittsburg, 1.00 a. m. and 12.45 p m

Wheeling, 10.10 a. m. and 9.45 p m

J. N. McCULLOUGH, Pres.

F. R. MYERS, Gen. Ticket Agt.

BOOKS: BOOKS!

Will our friends send in their orders for Ran-
dolph's History of John Brown, price 1.00.
THE HERO OF TARRANT, showing how the rights
of northern men are trampled upon by the South—
a pamphlet which Republicans would find a
good campaign document, price 10 cents.

THE RIGHT WAY THE SAFE WAY, by Lydia Ma-
ria Child, showing the beneficial results of emu-
cipation in the West Indies and elsewhere, price
10 cents.

We have also other pamphlets and tracts on
hand, some for sale, and some for gratuitous dis-
tribution.

FALL STYLES OF HATS AND CAPS.

Just received by

MARIUS R. ROBINSON,

At the New Hat Store, North side Main Street.

Also, a good assortment of

GAITER BOOTS & SHOES,

For Ladies, Misses and Children.

Salem, Sept. 1, 1860.

SALEM, August 1st, 1860.

We would most respectfully inform you, that
we have this day commenced our

GREAT SEMI-ANNUAL

CLOSING OUT SALES,

OF

SUMMER GOODS.

RENNANTS, &c., at REDUCED PRICES.

Sales to continue during the month, in

